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THE AMERICAN COLONIZATION SOCIETY is ready to receive, invest, and set apart, for the promotion of common-school education in Liberia, all such sum or sums of money as may be given or bequeathed to it for that purpose.

Funds for LIBERIA COLLEGE may be remitted to CHARLES E. STEVENS, Esq., Treasurer, No. 40 State Street, Boston. The best form of donations and bequests is "THE TRUSTEES OF DONATIONS FOR EDUCATION IN LIBERIA."

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PROGRESS OF AFRICAN EXPLORATION.

The *Sun* is indebted to Mr. J. H. B. Latrobe, who has been connected with the affairs of Liberia and the American Colonization Society for more than fifty years, and is President of the latter Society now, as well as President also of the United States branch of the International African Association, to the first meeting of which he was invited in a very handsome personal letter by the King of the Belgians, requesting him to become his guest during the sessions of the Association, and expressing the highest approbation of his widely-known public services, for some very interesting facts and papers illustrating the present phases of African exploration.

Africa is the last of the continents which remains to be explored. It is the richest and the most populous of the sections of the globe from which the white man continues to be excluded. In spite of wars, of the slave trade, and a very ferocious sort of indigenous barbarism, it seems likely that the native negro races of Africa are not diminishing. They preserve their vitality and their numbers, and they and the deadly climate of the country together have so far permanently repelled both the whites and the Arabs as settlers and colonists, though not altogether as traders.

The French, the Dutch, the Portuguese and the English have their coast settlements and their colonies at various points around the ocean line of Africa,—its frontier, in other words,—but, except in Algeria and its Senegambian adjuncts and the Cape Colonies, there has been so far but little success in penetrating far into the interior, except by individual explorers of phenomenal vigor at once of persistence and of constitution, such as Mungo Park, the Landers, Barth, Livingstone, Stanley, Denham and Clapperton, Schweinfurth, Reade and others, constituting not a very long list. No progressive population has as yet forced its way into the heart of Africa, and the recent rapid spread of Mohammedanism over nearly half of the continent, and especially over all the Soudan, is pretty much all the evidence we have that there is still life in the “dark continent.”

We do not intend to impeach the causes which led to the foundation of the British colonies on the West Coast of Africa. They were as various as the differences between the motives of Granville Sharpe and William Wilberforce, and those of the Liverpool merchants interested in securing a good trade in palm oil and ivory; but it may still be said, as it can be proved, that the American colony, Liberia, and particularly the Maryland or Cape Palmas part of this colony, was founded in the spirit of the purest and most disinterested sort of philanthropy and benevolence, and with no other ends in view. The colored people who took part in the planting of Liberia probably understood this better than their descendants do. It is on record that in the earlier days of the colony, when the natives on the coast had made war upon the Liberians with the full purpose to drive them into the ocean, and in the very extremity of their hour of disaster, a British man-of-war came upon the coast and offered his services to Elijah Johnson. "Only let me plant my standard on shore, and I will drive off your assailants in a jiffy," said the commandant. "But no," replied Elijah, with a single breath, "That flag, planted there, will cost us more trouble to pluck it out than we can possibly experience from other causes. We are fighting for the liberty of Liberia, and do not want your assistance." It was by such heroes as these, sustained, as they uniformly were, by the Society at home, that the colony of Liberia, the free State of Liberia, became not only an actuality, but a fixed fact. Liberia, in fact, was the result of a spirit of humanitarianism pure and simple, but the motives going to the creation of Sierra Leone and Cape Coast Castle were at least mixed.

Our colored people are only just beginning to understand Liberia, but the time will probably come when they will comprehend the purposes of its ancient founders and its present supporters much better. Liberia has never been offered to our colored brethren of Maryland and elsewhere as a *sine qua non*, but only as an alternative, in case their self-respect as a free race should be involved. The day may come—it is to be hoped it never will come—however, when it will not be compatible with the self-respect and the dignity of the colored citizen of the United States, in spite of the fact that his liberty is protected by every sort of law and constitutional provision, to remain any longer a social pariah and a political cat's-paw. When that day comes and the struggle against insuperable odds shall be finally abandoned, (the general result finally in all race contests,) the utility of the foundation of Liberia will probably be understood and the motives of its founders appreciated. That colony keeps open the door of Africa, in order that the most intelligent, the most self-respecting of the Africans descended from those imported into the country by slave traders, may return to the home of their ancestors just when they see fit to improve it, and to beautify it, and rule it as their own eventually—

just as Israel's descendants returned into Canaan after a long expatriation and laid foundations for the kingdom of David and Solomon.

Meantime, before and since the plantation of this colony, so exalted and so disinterested in its motives, other countries have planted other colonies at various points on the exterior of the African peninsula, with divers other objects in view. Portugal, earliest of any other country of Europe, established her trading posts, which she still maintains, on both the east and west coast. The Dutch followed next, the English next, and after them the French. France has been seeking for two generations to teach her people to go abroad, and she offers them tempting invitations to go to lands near the tropics in both the eastern and western hemispheres. Whether they settle in Algeria, Senegambia or in Cochin China, they may be sure of being taken care of by a truly paternal government. Great Britain, however, has planted her foot deepest on African soil. She made the Dutch yield to her the Cape Colony, which now extends northward almost to the line of the Zambesi, with both Kaffir and Zulu races overwhelmed with defeat; she "protects" Egypt, rules the Gulf of Guinea and, until lately, directed all the coast of Zanguebar equally, and, until lately, directed all the explorers and their expeditions.

Until recently the British Geographical Society and the British Association for the encouragement of Foreign Missions had no rivals. It is true that now and then the world heard of a Jesuit priest penetrating into countries where a British consul was forbid to go; but even these cases of supreme devotion were rare. The British Geographical Society has done some noble work. It has fostered repeated expeditions towards the Pole, at the same time that it knew the Greenland Esquimaux had no use for Manchester calicoes and gray shirting. But this Society still looked to the main chance, and, whether it was operating up the Nile or down the Niger, on the Zambesi or the Lualaba, the great lakes of the west or the shallow marshes of the Soudan, the established policy of providing new outlets for British manufactures has never been lost sight of. Great Britain seems, in fact, to look on Africa as her own. She regards with a jealous eye the effort of every country to wrest these seventy millions of calico-buying and shirt-wearing negroes of the future from their predestined tribute to Manchester. Consequently she has maintained great activity in exploration, and has tried to surpass all other countries in the force and character of her infringement upon the dark continent. She has also isolated herself in this regard, and refused to co-operate with any other countries, so as to divide up the objects of exploration and multiply the number and the resources of the explorers in the same proportion. This policy was natural, and under the circumstances not, perhaps, blameworthy; but still it was narrow and selfish. The continental nations of Europe determined to meet and

defeat it by a more liberal programme, and this they have succeeded in instituting, in the face of many obstacles.

For many years France, Germany, Austria, Italy, Belgium and Switzerland have had their own geographical society and have engaged in the business of African exploration with considerable zeal. But there was no unity, no concert of action, and consequently much money and many valuable services were simply squandered. The French and German travelers sometimes undertook the same problem at the same time; the Austrians and Italians did the same. At last, in 1876, the happy thought of economical division of labor and application of funds occurred to several leading geographers on the continent, and this idea was elaborated so far and so successfully that an international association for the exploration of Africa was fully and effectively organized and met at Brussels, under the intelligent and distinguished presidency of the King of the Belgians. In this association all the leading nations of Europe were represented except Great Britain, and a branch Society was set up in the United States, under Mr. Latrobe's presidency, with Mr. H. S. Sanford (late United States minister to Belgium) and Mr. Schiefelin, of New York, delegates of the Society in Europe. The organization of the Society was very complete and rational. Local geographical societies became branches of the international, which directed movements and disbursed funds. These local societies have two classes of members—those who pay annual dues, ranging from \$2 to \$5, and those who purchase life memberships, at an average of about \$100 each. The life membership funds are to be permanently invested. The interest received and the annual dues are applied to the fitting out and support of exploring expeditions. Another part of the Society's work which is most effective, and which promises in the end to do a great deal towards opening up Africa to travelers and trade, is the provision agreed upon and put in force for establishing stations or depots at important points on the great routes, where travelers may be received and may obtain supplies at their cost. These depots, of which a good number have already been equipped, are to be furnished with goods, provisions, medicines, arms, instruments, etc. They are to be in charge of Europeans, with a native staff, and the person in charge is to increase in every possible way his knowledge of the surrounding and adjacent country and its resources, etc. The Italian government has for years maintained such a station on the frontiers of Abyssinia, and other stations have been founded between Bagamorgo and Ujiji, and at Nyangwe, on the Lualaba. The geographical, ethnological and commercial knowledge to be gathered in this way will be very extensive and of the utmost importance. Already the reports from the stations embody a vast amount of information.

The International Association has practically solved the greatest dif-

ficulty in the way of the African problem, that, namely, of transportation. Hitherto, it has taken travelers many months and cost them great sums to get from the coast to the interior. The bite of the tsetse fly, which infests the tropical countries of Southern Africa, is fatal to the horse, the mule, the donkey and the ox. Consequently, all goods have to be carried on the heads of porters, who could not carry as a rule more than fifty to seventy-five pounds apiece, who had to be fed and paid, who were insolent, disorderly, unreliable, and sure to desert just when their services were most needed. As the only currency of Central Africa is beads and calico, it took an immense corps of attendants to enable the traveler to get up from the coast, and the more porters the more mouths to feed and the greater the cost of the expedition. The International Society has, however, substituted Indian elephants for porters, and the experiment has succeeded wonderfully. In a letter from Brussels, of the date of October 17, 1879, speaking of the progress made by MM. Popelin and Vanden Heuvel, of the Belgian branch, and of the successful passage of the *Mahata*, we are told that Mr. Carter's elephants joined the explorers in good condition at Mpwapwa. "The elephants, laden with about one thousand pounds apiece, succeeded in crossing the mountains, swimming the rivers and traversing the swamps and ravines. Contrary to the opinion generally received, they were able to dispense with bread, and to subsist on such provender as the country furnished. They journeyed across districts infested with the tsetse, the bite of which, as is known, is mortal to horses, cattle and asses. Literally covered with these insects they did not seem to suffer even annoyance." Another letter of still later date says: "It remains to inform you, sir, that the elephants have so far perfectly sustained all the fatigues and all the privations to which they have been exposed. They braved the Marenga-Ukuli; they have remained forty-two hours without water and thirty-one hours without food, marching twenty-seven and a-half hours laden with more than a thousand pounds apiece."

This is conclusive, and it would seem that as soon as the transportation problem is solved the complete opening up of Africa to commerce is only a question of time. That continent is very rich in all sorts of vegetable and mineral resources, it has a large population, and all the civilized world is interested not only in finding new markets for their goods and new fields to which emigrants may go in search of a living. — *Baltimore Sun*.

A BRIGHT SPOT UPON A DARK COUNTRY.

There was one exhibit in the State Fair that still exists as a part of the show of the Permanent Exhibition Company, and that attracted wide attention and deserves more than a passing notice. It also possesses an

added degree of interest from the recent movements on English soil of its chief organizer, Edward S. Morris of Edward S. Morris & Co., of this city. It is the exhibit of Liberia, and it tells an interesting story of that bright spot upon the dark continent of Africa. In 1862 Mr. Morris went to Liberia to interest the people in the cultivation of the coffee plant. Having made a study of the Liberian berry he became convinced that it was indigenous to the soil of Liberia, possessing many advantages over coffees heretofore known. Being a manager of the Pennsylvania Colonization Society, and chairman of its committee on emigration, he was greatly interested in the Christianization of Africa, and he foresaw in the cultivation of the coffee plant a means of carrying out his views. Mr. Morris went up the rivers of Liberia, addressing the people in every church and school house and everywhere crying, "Plant coffee! plant coffee!" To-day coffee is, in a pecuniary sense, Liberia's backbone. In 1876 she wished to make a display at the Centennial Exhibition, but tribal wars at that time had so reduced her resources that she was about to withdraw, when Edward S. Morris & Co. themselves got up an exhibit for Liberia. As it still stands in the Main Centennial Building that exhibition is of great interest, including in its display such valuable native products as coffee, palm oil, palm kernels, indigo, cocoa, ivory, iron ore, sugar, palm soap, palm-kernel oil, arrowroot, ginger, camwood, hard wood and Liberian rubber. There are also on exhibition the coffee plants in their natural state, cultivated on Edward S. Morris & Co.'s Liberian plantation of 800 acres. They have leaves three times as large as those of any other coffee plant, and consequently the trees itself is three times as large. The berry is of great size and possessing a rich aroma. Unlike other coffees the berry has a thick hull which must be removed, and at first this presented many difficulties, but now Mr. Morris has perfected a machine that accomplishes the hulling at the rate of a bushel per minute. The Liberian coffee plant also bids defiance to the white fly and to the other diseases so prevalent upon the plantations of Ceylon, and its berry secured the Centennial medal. It was after this award had been made that the managers of the Royal Kew Gardens, London, turned their attention to the new plant and then issued a report claiming for it what Mr. Morris had always claimed, that it was a distinct species and indigenous to the soil. Since that report was made public the demand upon Kew Gardens for Liberia coffee scions—this is the name given young plants—has become so great that the applications have had to be transferred to nursery men in England. A short time since Mr. Morris went to England to bring the wants and the future of Liberia to the attention of the British people to obtain subscriptions for the school house he is about building. He returned the other day, in company with John Welsh, who is among his subscribers. During his absence he addressed many meetings, being introduced by such gen-

tlemen as Dean Stanley, Earl Shaftesbury, Dr. Moffat, the father-in-law of Livingstone, the great African explorer, and leading members of the Society of Friends.

What he saw and heard while in England may give some idea of the great power Liberian coffee has become in the commercial world. He saw an order from one man for 1,000,000 of the scions in process of cultivation. Soon a large number of the plants will be brought to Philadelphia, that the experiment of cultivating coffee in Lower California and Florida may be attempted. Six weeks ago at a drawing-room entertainment in London given Mr. Morris by a Ceylon coffee-planter, the editor of the *Ceylon Observer* said that all that Mr. Morris claimed for the Liberian coffee plant was more than confirmed, and he then held up a book showing that the products of the lowlands of Ceylon had increased fifty per cent, since the introduction of the Liberian tree, as it would grow where other coffees would not. Not only are Ceylon and Java planting the new berry, but Brazilian planters also are asking for it and in last October a vessel left Monrovia, the capital of Liberia, for South America with the cargo of seventy thousand coffee scions and returned for another lot. Earl Shaftesbury is now opening coffee houses—similar to the model coffee houses in this city—in London at the rate of nearly one a week, and the opening of the Liberia coffee fields, he has said publicly, will certainly reduce the price of coffee, and who could tell but what coffee houses would yet win the victory over gin palaces?

Concerning the proposed school house in Liberia, Mr. Morris needs but \$2,500 more to make his fund sufficient. He will have the structure erected here in the presence of a teacher he has selected, then have it taken apart, sent to Liberia, and there again erected under the supervision of the teacher, who will accompany it. It is intended especially for the education of sons of native African chiefs, especially those in the rear of Liberia and in the Niger valley, hoping in due time to reach the heart of Soudan, where it is said there are fifty millions of people ready to be fashioned in the ways of civilization and Christianity. No boy will be permitted to take his seat in school in the morning until he has sent his teacher word, "I've planted five coffee trees this morning." The two-fold object that this proposed practice has in view is to make the school self-supporting from the products of the coffee trees, each one of which in three years will be worth a gold dollar, and secondly, to create such a habit of daily planting of coffee in the boys that they will enforce the same custom when they assume authority over their tribes.—*Philadelphia Times*.

(From The Philadelphia Press.)

EDUCATION OF THE SONS OF NATIVE AFRICAN CHIEFS.

Edward S. Morris, Esq., has been laboring for years to bring the products of Liberia to the notice of the commercial world. He believes that this little Republic, on the edge of the "Dark Continent" is destined to exert a mighty influence in the civilization of Africa; and for a long time he has contemplated the founding of a school for the education of the sons of the native African chiefs, in which the industrial arts will be taught, as well as the common branches of learning.

The wealth of Africa remains untouched, because the people are illiterate and uneducated in the very rudiments of knowledge. Mr. Morris' plan, therefore, is to employ education with industry and for it, and to make successful industry a provocative to more learning, by which material welfare will contribute to the tuition from which it borrows, and civilization and Christianity will advance hand in hand and light up the "Dark Continent." The grand experiment on the Niger in 1842, with Prince Albert and Sir Thomas Fowell Buxton at its head, failed in its most praiseworthy object because of the climate as against the white man. These two weak points are in Mr. Morris' plan made the strongest, *i. e.* The educated Negro from America is, he fully believes, the honored instruments to carry the light into Africa, and with systematic industry and labor, the proposed school-houses will never be closed for want of funds. Any system, too, that feeds, clothes and houses the pupil while he is learning, and graduates him all ready for action, comprehends moral and religious as well as political knowledge, and covers all that is required by the man or the country.

The sum of \$5,000 is necessary to build the house to open and conduct the school in Liberia for five continuous years. Mr. Morris lately introduced this subject to the philanthropic people of England, who kindly contributed half of this sum, with the understanding or full expectation that the other half (\$2,500) would be raised in America. Certainly here is a rare and noble opportunity for some one having the requisite means to step forward and establish Mr. Morris in his self-imposed, single-handed life-work in Liberia. The beginnings need aid. Money must be furnished to build, to provide teachers and furnish books, tools and implements for the pupils. Annually thereafter the demand will diminish, and those who give for religious or philanthropic ends shall see these attained, and with them our imports and exports enlarged. This undertaking has the approval of such men as the Earl of Shaftesbury and Samuel Gurney, Esq., in England; of Eli K. Price, Esq., Hon. John Welsh and President William H. Allen in this city.

A letter to Mr. Morris from Rev. D. A. Wilson, well-known as a

late devoted missionary and educator in Africa, contains much interesting information. Mr. Wilson was the teacher of that great Negro scholar and linguist, Edward W. Blyden, LL. D., who represents the Republic of Liberia, and is the first Negro minister plenipotentiary to the Court of St. James:

MILAN, Mo., October 14, 1879.

MY DEAR SIR: I am in receipt of "Christian Liberia" pamphlet and papers sent me by your kindness, and while thanking you for them I still more thank God for raising up such a friend as you have proved yourself to Liberia and Africa. Your patient and persistent labors for the elevation of the Negro in this country and their fatherland, have already accomplished much, and, I trust, are destined to accomplish more. The plan of industrial Christian education which you propose meets my hearty approval. When in Liberia as a Christian educator myself, I was well convinced that both the mission schools among the natives and in the Republic needed more than instruction in letters and religion. Through my influence, chiefly, the school under my direction at Monrovia was at length removed up the St. Paul's river, and had my views prevailed, Liberia College would not have been placed at the Cape.

The country was not and is not now prepared to sustain schools. When foreign benevolence must supply everything, school-houses, furniture, board, clothing and tuition to nine-tenths of the pupils, their number must and ought to be small. The kind of education in such a state of things ought to be such as to create the resources which are necessary to support schools, churches and the other agencies by which a Christian civilization is promoted and maintained.

Africa has marvellous natural resources. Her soil, her forests, her mines are full of wealth. Only labor can develop it. The African loves labor no better than the white man, and in the tropics where he cannot freeze and can scarcely starve, without the vigor that higher latitudes give and the wants which civilization creates, labor is doubly distasteful, and is in fact, performed not of choice or compulsion of nature, so much as of the lash.

To overcome this natural antipathy to labor without the debasing effects of slavery, the Gospel, with its regenerative power, guiding principles and inspiring hopes, is the sovereign remedy. But while grace quickens there must be training. Habits of industry must be formed and encouraged by the visible results of labor. There can be no prosperity of any kind until labor is esteemed honorable. Liberia needs professional men, merchants and mechanics. But where she needs one lawyer or physician or clerk she needs ten who are not ashamed to work with their hands in the field and the shop or wherever manual labor is required.

Every country needs a diversified industry. The superior excellence of Liberia coffee, however, now acknowledged the world over, through your patient and well-directed and costly efforts, makes the growing of it worthy of special prominence in your system. I see no reason why, with God's blessing on competent and faithful teachers and managers, schools on your plan may not be soon made self-sustaining. And with these as formers of right principles and habits, the means of establishing institutions of higher grade will be provided. The people will increase in wealth and a manly independence and self-respect which hitherto have been sadly wanting.

I rejoice that Friends and others in England have come so nobly to your help. The \$2,500 to be raised in this country, in order to make available the balance of a like amount there, will surely soon be forthcoming. If the Christian people of this country are made acquainted with your plan, and the fact that from your own resources you have already expended twice the sum now asked from both countries in preparing the way for these schools, they will, I think, gladly and promptly contribute all you desire.

The missionary societies which have been conducting schools on other plans will probably not favor yours. But if Christian people can be assured that evangelical Christianity is to be the vital and controlling element of the system, they will, I doubt not, give it their sympathy, their substance and their prayers.

That our common Lord and Saviour may crown your efforts with abundant success, I wish very sincerely, and you may count on my humble endeavors to that end.

Yours truly,

D. A. WILSON.

When Mr. Morris was laboring in England, on behalf of his proposed school-house in Liberia, the following letter was sent to him by "The Quaker Poet:"

OAK KNOLL, DANVERS, MASS., 7 Mo. 13, '79.

DEAR FRIEND : I have just seen a circular signed by Samuel Gurney, Joseph Cooper and other well-known friends of the African race, in behalf of thy philanthropic endeavors to do good to long-abused Africa. I am heartily glad to see that thy generous and well-directed labors for the education and elevation of the people of Liberia and the natives of the west coast of Africa are appreciated, and aided in such a substantial manner. I do not expect that there will ever be a very large emigration of our colored people to Liberia; but there will be many enterprising, educated and benevolent men who will be drawn toward that young Republic. I have no doubt a wide field of use-

fulness is there open for them. I heartily sympathize with thy purpose in regard to the Liberia school and congratulate thee on its favorable prospects.

Thy friend,

JOHN G. WHITTIER.

BAPTISTS AND LIBERIA.

BY REV. D. C. HAYNES.

Baptist emigrants to Liberia have been numerous; and I suspect few realize how largely the Christian population of Liberia calls us brethren in the peculiar sense in which we use that endearing term, and look to us for Christian sympathy.

Two of the earliest emigrants (1821) the second year of Liberia's beginning, were Rev. Lott Cary and Rev. Colin Teage, colored Baptist ministers of Richmond. With their wives and three others they were there organized as a church, named Providence Baptist Church, and sailed from Norfolk, Va., to Liberia. Here is a notable instance, fifty-eight years ago, of a Christian church emigrating in a body to a heathen continent. Mr. Cary preached, founded schools among the natives, acted as physician, and also as governor of the young colony. The settlement of Carysburg was so named in his honor. Rev. Dr. Tracy says: "The Richmond Society sent out its most able and zealous member, the Rev. Lott Cary. Besides his labors near his home, he commenced a mission fifty miles distant, among the Vey people at Cape Mount, employing John Revey, afterwards secretary of the Maryland colony at Cape Palmas. The influence of this school on the mind of one of its pupils, led to the invention, years afterwards, of the syllable alphabet for the Vey language, the discovery of which by a German missionary, after it had been long in use, excited much interest in the literary world."

And now, after all these years, the number of Baptists seeking homes and farms and competency and usefulness and peace in Liberia is remarkable. In the roll of emigrants for Brewerville, Liberia, by the Bark Monrovia, June 14, published by the American Colonization Society, by whom they were sent, it appears that they were largely Baptists, including their families, illustrating how largely the emigrants are members of Christian churches. Nine of the forty-four emigrants are the heads of Baptist families, taking with them their children. As, for instance, John Simpson, minister, aged 40, and his wife Julia Simpson, aged 25, and Alpha Simpson, Jr. (7), Lorenzo C. Simpson, (4), John Simpson, Jr. (2). The Society has published this roll of emigrants for many years, giving the name, age occupation, and religion of those sent, so that it is easy to see how largely the Baptist ele-

ment has pervaded the whole. If it is of the first consequence to establish Baptist churches every where else, and increase the Baptist population all over the world, why is not this Baptist element in Liberia an interesting feature?

There was on the Monrovia, also, Rev. C. C. Brown, having his home in Hartford, Liberia. He informed the writer that, unaided by any missionary society, he had gathered a Baptist church in Hartford of thirty members. He is building a brick meeting-house for them, from his own and their means. He brought to this country, as he said, "a right smart chance of coffee," the product of his own farm, which he sold to his satisfaction, and was now going back to his charge to complete his church edifice, as happy as any pastor I ever met.

There was on the same ship an Episcopal missionary, a gentlemanly and scholarly white man, also returning to Liberia. A noble man, but, I fear, to be numbered with the martyr missionaries of the western coast of Africa. I said, "How dare you go back?" The reply was as I expected, "Man is immortal till his work is done." I said, "Have you seen those eleven graves of Methodist missionaries side by side in Monrovia?" "No," he answered, with a smile, "but I have seen a whole grave-yard of Episcopal missionaries." I could but contrast his chance of life with that of Bro. Brown, who though long in Africa, was in excellent health, and from his own experience had no fear of the climate of even the dreaded western coast. May God bless them both.

If you ask how have our brethren got on in Liberia all these years, here is an indication. It is not all, and I quote it because it is at hand and reliable: "There is a Liberia Association numbering 23 churches and 1600 communicants. A comparison of the annual printed statistics of the churches in Liberia and those in Philadelphia and Washington, showed a smaller proportion of deaths in Africa than in America."

The American Colonization Society, besides sending emigrants to Liberia, caring for them for six months, and aiding them in getting deeds of their farms, is promoting common schools, and doing all it can for the whole population. As Baptists, some of us love to aid this Society on the general principles which underlie it; and also in sympathy with our own brethren, who have been men enough to engage in this great work and are sure to take so leading a part of future emigrant companies.—*National Baptist*.

"CHRISTIAN LIBERIA."*

In a seasonable and useful pamphlet Mr. Dyer has given some of the most interesting facts in connection with the establishment of this

* "CHRISTIAN LIBERIA, the Hope of the Dark Continent, with Special Reference to the Work and Mission of Edward S. Morris, of Philadelphia." By A. S. Dyer, London: Dyer Brothers, 21 Paternoster Square.

state, and the hope it has now become for Africa—the Dark Continent. As Penn from England Christianized the savages of the Delaware, so it has been permitted that a man from that very soil should carry the influence to the continent of Africa. The history of American slavery now becomes doubly interesting, and assumes a meaning we might not otherwise have known. Few persons probably ever entertained the thought that during those years of toil and suffering endured by flesh and blood, differing from us only in the hue of the skin, that

"Heaven hath a hand in these events;"

that amidst all this souls were being trained even in affliction for a special purpose—souls, be it remembered, exhibiting no inferiority of powers or inaptitude for the highest culture, destined to carry to the shores of their ancestors the glorious news of a gospel freedom—a release from human slavery, witnessing for the Spirit.

We heartily commend the subject of this interesting pamphlet to every thoughtful Christian. It is worthy of consideration and adoption as a constant means of gaining heathen countries, and avoiding such wholesale tragedies as are now being enacted in Zululand. And in our home policy we might sensibly profit if the principles were applied to the training of the barbarians around us. The history of Christian Liberia is another incontrovertible proof of the success of the mission of peace beyond what arms can ever accomplish. In this there is not the slightest mystery; where it really exists is in the reasons which nations and individuals accept for the savage butchery they gloat over as a means of subjugating their fellows. Happily, people are giving more of their attention to this subject, and each year adds to the number of those who, notwithstanding the assertion that it is consistent for a Christian to carry—and we presume also to use—arms, entertain higher Christian views on that subject. No teaching, we believe, is better than example, and Christian Liberia affords exemplary evidence of the efficacy of peaceful measures of civilization, against which powder and shell have not the least room for comparison. The history of Liberia is a repetition of that already known of Pennsylvania and the countries of the Mennonites. It was won by peace and it continues in peace; the cry is for learning and Bibles; their weapons are spiritual, not carnal; and this is the great secret of their peace, prosperity, and power.—*London Social Notes.*

ORIGIN OF THE AMERICAN COLONIZATION SOCIETY.

In a report of the Fifty-third anniversary exercises of the Pennsylvania Colonization Society, which appeared in *THE INQUIRER* of the 16th inst., there is this passage: "Rev. Robert Finley, D. D., who founded

the American Colonization Society. at Washington, January 1, 1817." During the last summer, in an appeal for donations to establish a settlement in Liberia, to be named *Finley*, he was spoken of as "the chief founder" of the Society. There is no doubt about Dr. Finley's important connection with the organization of this Society; it was, indeed, chiefly through his instrumentality that the first public meeting preparatory to its establishment was held in Princeton, N. J.; but there are others to whom the honor is due for the conception of the philanthropic scheme.

Previous to the above mentioned date, how long I have not been able to ascertain, there existed in the Andover Seminary, in Massachusetts, a secret Society, in which it was customary to discuss different plans proposed for the improvement of the condition of mankind. With this Society was connected Samuel J. Mills, who was in devising philanthropic measures what Edison now is in invention of useful agencies; also Ebenezer Burgess, and Calvin Yale; the last named, now ninety years of age, is the only one of the three yet living. He resides at Martinsburg, N. Y. To these three men the condition of the colored people of the South suggested the importance of an organization for their benefit.

After considerable investigation, particularly by Mills, who, as a colporteur, visited the South, and with Paul Cuffee, the owner and commander of a ship hailing from a port on the New England coast, it was agreed that Yale should reduce the conclusion at which they had arrived to writing. The original essay then prepared is now before me; it is headed, "View of a proposed Association for ameliorating the condition of the Africans, particularly in the United States." It is dated September 2, 1815. By a note it is shown that at the annual meeting of the New York State Colonization Society May, 1857, at the Dutch Church, LaFayette Place, Rev. Gardiner Spring, D.D., presiding, * * this identical manuscript was passed from hand to hand around among the audience.

"When Mills went out from the Seminary there was an understanding that he would secure the organization of such a Society as had been devised; wherever he went, he silently and unostentatiously diffused his ideas to enlist assistance. He called at the meeting of the General Assembly of the Presbyterian Church, in 1816, for this purpose. Conscious that as young men, and but students, their influence was not sufficient to give the necessary prominence to their pet idea, in Seminary it had been agreed by the trio that some one of established reputation must be enlisted to "head" the movement before the public, and this *Dr. Finley*, then pastor of the Presbyterian Church at Baskinridge, near Princeton, N. J., was secured to do.

Mills was aware of the Southern prejudice against anything that emanated from New England people and Pennsylvania Quakers, and so,

in a letter which I possess, he wrote Yale that the Society should be organized in the South, saying "It must not seem to originate in the North."

The subscriber has not a particle of sympathy for those persons who in these days seem to delight in detracting from the record of those who in the past served as noble leaders for humanity, but is desirous that "honor should be given to whom honor is due."

W. W. TOTTEROIL.

HONEYBROOK, Oct 20, 1879.

From the Journal of Industry.

LETTER FROM UNITED STATES MINISTER SMYTH.

LEGATION OF THE UNITED STATES,
MONROVIA, LIBERIA, Oct. 3d, 1879. }

Mr. O. Hunter, Jr., Secretary N. C. Industrial Association :

SIR,—Yours dated June 9th, 1879, through the politeness of Rev. A. L. Stanford, reached me, together with several copies of your paper.

You express a desire to hear from me, "by way of encouragement." I am always ready and willing to give a word of encouragement when I may, and when I can give a word to willing ears. North Carolina deserves high commendation for the influence her sons have exercised upon their surroundings by their high character, their distinguished learning, and literary ability and statesmanship. While this is applicable in the general to her white citizens, she has not been barren in the credit her Negro citizens have reflected upon her. The Stanleys of New Berne, the Learys, of Cumberland, the Howes, Sampsons and young Hill, of New Hanover. These gentlemen have reflected credit upon themselves, their people and the State—in the State.

Hon. A. B. Hooper, of Martin county, N. C., was the first Negro North Carolinian to go beyond the State across the broad expanse of waters to the habitation of his race, Africa, and distinguished himself, shed lustre upon North Carolina, and by his native industry, high, Christ-like character, assisted in the noblest of all labor, the elevation of his race. He was one of the first men to begin and successfully carry on the work of the cultivation of coffee in Liberia. To-day, Liberian coffee is regarded by the epicures of Europe and America as superior to Mocha.

This source of commercial wealth to Liberia has been made so by the direct effort and agency of a North Carolina Negro gentleman. For all who knew this man recognized in him, in every relation of life in which he was engaged, honesty in word, act, thought; untiring energy in advancing the right, a crown of Christian virtues. This statement his enemies would not deny, and for a friend to speak it is a just trib-

ute to his revered memory. After more than sixty years sustaining an excellent reputation, less than two months ago he died. The true mission, the highest duty of the Negro North Carolinian, the Negro American, is, like Hooper, to cultivate self-respect, and exemplify it by never being ashamed of his race, and never seeming so. Following his racial instincts in his religion and his pursuit of knowledge, and as was said of Lord Beaconsfield, that if he thought anything better than a Christian, it was a Jew; so the Negro, if he thinks anything better than himself—his race, it is a soul redeemed—in heaven.

This is the element in the Caucasian that makes him strong, that created and maintained that unity that we cannot but admire; and the same is in the Mongolian, Ethiopian, (at home and in Africa) the Malay and the American-Indian, and it is self-respect. This characteristic the venerated Hooper displayed by his racial devotion. My word of encouragement is to emulate the virtues and acts of this earnest, true, intelligent Negro North Carolinian who devoted his life to his race. This pride of race is not inconsistent with good citizenship of our State; but cannot but admonish us that we can never be exonerated from our duty to Africa save in its performance.

I am, sir, with considerations of esteem, your obedient servant,
JNO. H. SMYTH.

From the African Expositor.

ADVICE OF A CITIZEN OF LIBERIA.

BREWERTVILLE, LIBERIA, {
August 29th, 1879. }

DEAR BROTHER JAMES: I have taken the occasion to write you in answer to yours which is just at hand.

I see in the *Expositor* that as soon as you can secure transportation you expect to come out as a missionary, and also that Miss Cornelia Bellamy, one of the young ladies of Estey Seminary, is coming out next Winter with her parents. So much for that. Knowing that I have labored under many disadvantages since my arrival here, on account of leaving behind things that I could have and ought to have brought, therefore let me here warn you and others who think of coming, against such a mistake. The following things you must bring, for you will need them: guns, axes, shovels, spades, pitchforks, hoes, traces, etc.

Remember my love to enquiring friends; especially to Mr. Livingston Faison, to whom we used to belong. Tell him to write me, and that I would like to know why it is that I can see white gentlemen here from all other countries except America. Tell him to pay us a visit and see what we are doing in the coffee business. Tell him not to be afraid of

our country; there is nothing here to hurt him. Were he to come he would have a nice time crossing the ocean. He can make the trip in about thirty days.

Now when you come bring as much spirits of turpentine and castor oil as possible, for these are most common medicines in this country. Get you a keg of nails and a cross-cut saw, and advise each family to do the same. Forward me a letter and inform me how many are coming.

I am your brother,

ALEX. HAYES.

LETTER FROM PRESIDENT LATROBE.

To the Editor of the New York Times:

In *The Times* of the 17th inst. there is an editorial headed "The Liberian Farce," of more than a column in length, which ends thus:

"The curtain is about to fall on the last scene of this wretched farce and the dispassionate historian who writes the history of the Colonization experiment will characterize it as the most stupid, and probably the most cruel, of all the schemes wherewith white men have deceived and mocked and put to misery the hapless colored race."

To reply, in detail, to the article referred to would occupy more space than could reasonably be asked from a daily paper, even were it deemed necessary to repeat what has, again and again, been said in answer to like statements, which, for sixty years and upward, have been made against the American Colonization Society and Liberia—not so cleverly and wittily, perhaps, but to the same effect. The high character and ability of *The Times*, however, give a weight to its utterances that has not always been enjoyed by the assailants of the Society; and for the purpose of showing what, in the estimation of those most interested, is the condition of Liberia, I venture to ask that you will give a place in your columns to the following correspondence, premising that, for many years, the Colonization Society has not had a single agent in the South, and that the information, upon which the colored people there act, has been obtained by themselves from persons whom they have sent to Africa, or from letters from those of the colonists in whom they have confidence.

Extract of a letter from Jeremiah Jenkins to L. Gibbon, dated Aug 1, 1879, Greenville, S. C., and by Mr. Gibbon sent to the Secretary of State, who forwarded it to the President of the American Colonization Society:

"I know that God has put it into the minds and hearts of the colored people to return back to their own land, that God gave to our forefathers. But the question is, how can we get back? We are

poor. We beg the United States please to help us on the best terms they can, as there is five hundred or six hundred that want to go in January, if it be possible for them to get away. Those farmers, it suits them better to go in the Winter, after getting their crops in the Fall. Then they are ready to go, which we think would be the best time, and if the United States charge for taking us, we can pay better after we go than before we go.

"JEREMIAH JENKINS."

[Verbatim, the spelling alone corrected.]

To this the Secretary of the Society replied:

"WASHINGTON, Sept. 12, 1879.

"To Mr. Jeremiah Jenkins:

"DEAR SIR: Your letter of the 1st ult. to Mr. Lardner Gibbon and by him forwarded to the Department of State, where a copy was made and sent to the Hon. John H. B. Latrobe, President of the American Colonization Society, reached me to-day, having been forwarded by Mr. Latrobe with request to reply.

"I have to say that your appeal will be duly referred for consideration and action, but as it is only one of numerous applications, comprising some half a million of colored people seeking the means of settlement in Liberia, it is not likely we shall soon be able to render you the desired aid, certainly not at the time designated.

"We are preparing to dispatch a company this Fall, the members of which are already selected. Every emigrant costs the society \$100—of which \$50 is for passage and \$50 for rations and shelter during the first six months after arrival in Africa. Of this amount, each applicant is expected to contribute one-fourth, or \$25, and also to join the vessel without expense to us. Can you and your party thus help themselves and the Society?

"Neither the General Government nor the State Governments are assisting in our great work. All our means come from individual friends of the African race.

"Yours truly,

"WILLIAM COPPINGER.

"Secretary American Colonization Society."

The firm of Yates & Porterfield, of your city, which has for some years taken emigrants to Liberia and conducted an active business there, have recently built two handsome vessels, the *Liberia* and the *Monrovia*, to ply between New York and Monrovia. They are reputed to be merchants of standing and intelligence, and their constant intercourse with the black Republic enables them at all times to procure information in regard to it. I am sure they will corroborate my assurance: first, that African Colonization is not a farce; and second, that the curtain is not about to fall on it.

JOHN H. B. LATROBE,

President American Colonization Society.

Baltimore, Sept. 20, 1879.

COLONIZATION MEETING IN BOSTON.

A very largely attended meeting was held on Sunday evening, December 7th, in Park Street Church, Boston, in aid of African Colonization. The meeting was opened with prayer and reading the Scriptures by Rev. Dr. Blagden, after which Rev. Dr. Withrow introduced Rev. D. C. Haynes, agent of the American Colonization Society.

Mr. Haynes said that it was more than fifty years ago that the first meeting in this church was held for this Society, having for its object "the elevation of a race and the redemption of a continent." The great event of emancipation has entirely changed the status of the colored population of the United States, and when the people see the matter in its true light the Society will not want for aid. There are two great facts to be noted in this connection. The first is that thousands of colored people, as soon as free and educated, have espoused the cause. The other is that Liberia, the exclusive work of this Society, is now in condition to receive many of those who desire to go there, and to materially benefit them.

Judge G. Washington Warren stated that the efforts of the Massachusetts Society to obtain aid to enable the National Society to send emigrants anxious to go to Liberia have lately been unsuccessful,—not that the efforts to get emigrants to go there have been unsuccessful. Thousands upon thousands of the freedmen yearn to go to their fatherland, and if we throw obstacles in their way, if we refuse to aid them because they are wanted to till the soil and raise the profitable crops of this country, we are just so much partakers in the guilt of our ancestors, who favored the bringing of their ancestors from Africa here, and placing them in bondage for their labor. The American Colonization Society has now a broader field than ever before, and deserves moral support and generous aid. By a zealous prosecution of missionary work, not only will Africa be brought more under the influence of Christianity, but the condition of the Freedmen remaining at the South will be vastly improved when it is known that, if they cannot fully enjoy the equal rights of citizenship, they may readily obtain the means of going to what they would deem a better country. The American Colonization Society, therefore, instead of having completed its work, has a broader field than ever before, and its labors are by no means ended.

Hon. J. H. B. Latrobe of Baltimore, President of the American Colonization Society, was next introduced. He gave a detailed history of the work from the first unsuccessful efforts, in 1773, of Dr. Hopkins of Rhode Island, which was the germ of African Colonization. In speaking of the future, Mr. Latrobe said that although the slave question had been forever settled, the Negro question is still an open one. Education and advancement make it irksome to the colored race to abide in a land

where their ambition is killed by social prejudice. The Negro wants a country of his own, and he will seek that of his fathers.

Rev. Joseph Cook, the popular lecturer on science and religion, was the last speaker. He said that there was a great complaint that the Negro exhibited too great a lack of moral fibre to be allowed to govern himself, and an argument that white men were needed for that purpose. It is well known, however, that white men are by nature unfitted to colonize a tropical country, and if Africa is to be transformed, and a certain new yeast thrown into its body politic, we must have black yeast, for white yeast cannot be used largely. The Negro only lacks moral fibre because the education of the Freedmen is not yet what it should be. They need an awakening of their whole nature. Mr. Cook closed by urging the necessity of carrying Christianity in advance of or along with commerce, which, if allowed to precede the former, would retard its progress at least half a century.

COLONIZATION MEETING IN NEW YORK.

A meeting was held in St. Paul's M. E. church, New York City, on Sunday evening, December 14, in behalf of the American Colonization Society. A good congregation was present in spite of the storm. The Rev. D. C. Haynes said, in substance:

I had the privilege of standing here once in behalf of the Freedmen. I told the Freedmen after the war that the best thing they could do would be to go to Liberia if they had the inclination. The idea of utilizing the slaves, educating them and sending them to Africa to civilize that land is an idea that will not die. Emancipation has done great good for the race; but much more can be done. The mass of the colored people do not care for Liberia. They must unquestionably stay here. But half a million of them want to go to Liberia now. A Liberia Exodus Association was formed among the colored people long before the foundation of "Western Exodus" Societies. They have petitioned Congress for aid. The African Exodus Society bought the ship *Azor* and sent her with emigrants to Liberia. In their inexperience this expedition proved unfortunate. We aided them out of their trouble, and have sent 165 expeditions, with no serious casualties. The rumors about the failures of emigration to Liberia arise from this unfortunate voyage of the *Azor*. We have thousands of applications for aid to go there. Liberia is ready to receive them and would be greatly benefited by their coming. The population is about one million. There have been 21,000 civilized settlers, whose influence for good has been great on the natives. There are numerous schools and even a college. The secret of the rapid increase of churches there is the presence of so many church

members from this country. The Directors of the Society are above reproach and do their work without compensation. They have published an incredible amount of evidence of the success of the Liberian Republic. The people write to their friends: "Come, come to Liberia, where no one ever goes hungry." That is a desirable condition of life. The burden of proof against Liberia lies with those who still doubt. Four hours' work a day will support a man on his land in Liberia. The Colonization Society is engaged in constructing a Christian republic on a heathen continent. Africa must be redeemed.

Dr. Howard Crosby said: My spirit is willing in this enterprise. I love the Colonization cause because it is unpopular. It is unpopular because it is old and slow. That is the characteristic of all great causes. An old Greek poet says the mills of the gods grind slowly, but they grind exceedingly fine. So will this cause advance slowly and surely. It is not to the discredit of the Directors of the Society that their enterprise has not advanced faster. This system can bring about the evangelization of Africa. The problem of the colored men in America must be faced. It is not satisfactory now; I don't think he is comfortable with the white man. The truth is that the colored man in the United States cannot be a man as he ought to be. Prejudices are against it. The laboring classes especially are opposed to him. However educated and refined he may be, society puts him into the kitchen. I don't wonder that he wants to get out of a country where he is maltreated. I wish the white men who despise the Negro could be put in some country in Africa, where they in turn would be despised. If the penny-a-liners do sneer at our 31,000 emigrants we can afford to disregard their sneers. Africa must be evangelized. Why, they are talking about a railroad to Ujiji. The time will come, I hope, when there will be a railroad from Monrovia to Timbuctoo. It was a remnant of the Jews that gave them a religion. We don't need 4,000,000 blacks to evangelize Africa. That little remnant in Liberia may evangelize the continent. Emigration is the best thing for the colored men who are maltreated here, and it is the best thing for the millions of blacks in Africa who so much need the Christian religion.

Rev. Dr. Tiffany, who presided, followed in remarks, and the meeting was closed with prayer by Rev. Dr. Saul of Philadelphia.

THE EXODUS TO LIBERIA.

THE AMERICAN COLONIZATION SOCIETY finds itself constrained to appeal to the generous public, and especially to its old friends and supporters, for aid, in order to the effective prosecution of its work; the late years of business depression and shrinkage of

values and income having largely reduced the contributions to its treasury.

Applications for passage and settlement in Liberia, comprising several hundred thousand respectable people of color, are upon our records. Delegations have visited our rooms to urge their petitions. This widespread desire to remove to that Republic is the result, not of any act of the Society, but of emancipation and of their unsatisfactory condition, and of missionary zeal and Liberian prosperity,—information of the latter being obtained direct from Commissioners sent to examine that country, and by letters from acquaintances and relations. Its fertile soil, numerous rivers, sugar and coffee lands, mineral resources, political privileges and opportunities for Christian labor, present attractions to enterprising, educated and pious Freedmen who there see sure promise of pecuniary gain, the elevation of their children, freedom from race prejudice, homesteads, nationality, and a broad field for religious activity.

Every emigrant costs the Society one hundred dollars, of which \$50 is for passage and support, and \$50 for rations and shelter during the first six months after arrival, including ten acres of land to each unmarried adult and twenty-five acres to every family. Toward this outlay, the preference is given to such applicants, all other things being equal, as will contribute \$10 or more *per capita*. Added to this is the expense of travel from their homes to the vessel, which is often considerable, and in all cases is borne by intending emigrants.

Now that a great many people are seeing the necessity that the Freedman should have a home, that Africa should be opened to commerce, civilization and the Gospel, and now that the Negro is himself feeling the necessity more and more of removing to the continent of his ancestors, there ought to be no lack of money with which to comply with his matured convictions, and to continue and enlarge the work carried on successfully for upwards of sixty years.

Colonization is the regeneration of the earth, of which America is the most illustrious example. To what are the people of color aided by this Society? To what summoned by Divine Providence? To tread, in rightful possession, the wide and magnificent territory of their mother country, subdued by no mighty competition, restrained by no force of prejudice, depressed by no sense of weakness or of wrong, and, in the consciousness of freedom of all human power, to build up among barbarians the Church of God and a Republican Empire.

Donations may be sent to the undersigned, Colonization Rooms, Washington, D. C.

By order of the Executive Committee,

WM. COPPINGER,

Sec. and Treas. A. C. S.

OUR ANNUAL MEETING.

The Sixty-third Annual Meeting of THE AMERICAN COLONIZATION SOCIETY will be held in Foundry M. E. Church, Washington, D. C., on Tuesday evening, January 20, 1880, at 7:30 o'clock. Addresses will be delivered by Hon. John H. B. Latrobe, President of the Society, and others.

THE BOARD OF DIRECTORS will meet on the same day at 12 o'clock M., at the Colonization Building, Washington, D. C.

"HE BEING DEAD, YET SPEAKETH."

Stephen Rawson, Esq., a graduate of Brown University, class of 1817, died in Upton, Mass., August 21, 1867. He was the son of Joshua and Rebecca (Griffin) Rawson, and was born in Upton, April 14, 1791. He pursued his preparatory studies under the tuition of Rev. John Crane, D. D., of Northbridge, Mass. After leaving college he was engaged in teaching in Providence, R. I., and while there studied law in the office of Gen. John Whipple, but did not practice the profession. In 1827 he removed to Pawtuxet, where he spent three years in teaching, and in 1830 went to reside in Upton, Mass., where he spent the remainder of his life, engaged in teaching and in agriculture. September 5th, 1831, he married Joanna B. Aldrich of Northbridge, who survived her husband, without children. Mr. Rawson was a member of an Orthodox Church for many years, and a devoted friend of the American Colonization Society, which has just come in possession of \$500 from his estate for the promotion of its general purposes.

TESTIMONY OF REV. GEORGE THOMPSON.

LEELAND, LEELANAN CO., MICH., Oct. 16, 1879.

Dear Brother Latrobe:—

I have just read, in my last (October) REPOSITORY, your answer to that slanderous article from *The Times* against Liberia. I thank you for writing, and wonder at your mildness in answer. The article from *The Times* stirred my blood. I know it to be a gross slander—not to say malicious. I have been to Liberia and "speak that I do know." I saw in Monrovia many fine two-story stone and brick dwellings, large churches and a handsome seminary, besides the President's mansion, Government buildings, warehouses, etc., capacious stores, school-houses, etc. Large coffee trees were growing, not only in many yards, but in the streets,—also oranges, lemons, plantains, bananas, and many other tropical fruits, sweet potatoes, yams, rice, etc. On the St. Paul's river were fine villages and many splendid two-story brick dwellings and brick churches, and large farms (30 to 100 acres) of coffee trees and

sugar-cane—and such sugar-cane, I think, was never seen anywhere else. And above Mills-Burg were prosperous settlements and comfortable homes. It reminded me more sensibly of America and home than anything I had seen elsewhere in Africa.

Forty miles south of Monrovia was another pleasant village (Marshall) with comfortable dwellings and churches, etc.; beyond this I did not go; but we know, as well as we can know anything we have not seen, that there are many prosperous and growing settlements between Monrovia and Cape Palmas, where schools and churches are sustained. And north, at Grand Cape Mount, was another settlement beautifully located. The settlements up the St. Paul's and back in the hills are prosperous and must prosper, for it is a most charming country, as shown by walking through it for seven days.

In the first settlement of Liberia there was much sickness and many died; but now, the sickness and deaths in a company of emigrants is not more than in similar companies moving to almost any new country, provided there is reasonable care taken.

I am surprised that at this late day any man of common sense would write such an article as that in *The Times*, and that any respectable paper could be found to publish such an article.

I am a friend of Liberia. May God give the needed wisdom to select your emigrants—men and women who will be industrious and exert a good moral and Christian influence; of such, the more the better! I wish much you could send 100 or 500 every month—of mechanics, teachers, farmers. Preachers and good farmers, especially, are needed. It is the greatest cotton, sugar and coffee country in the world. It only needs development.

Your brother,

GEORGE THOMPSON.

STATEMENT OF CAPTAIN RICHARDSON.

We publish the following at the request of the writer, the original not having found place in the paper to which it was addressed:—

“NEW YORK, Nov. 29, 1879.

“To the Editor of the *N. Y. Herald*,

“SIR:—

“In your issue of the 19th inst., and under the heading of ‘Home from Liberia,’ there appears an article said to have been based upon an interview between one of your reporters and myself, upon the subject of emigration from this country to Liberia.

“Your valuable paper having a large circulation in the South and the article in question having been generally copied in the Southern

papers, has made me a subject of criticism by those interested in the welfare of the colored people, while I am entirely innocent and knew nothing of the statements credited to me by your reporter until I saw them published in your paper. The account there given of the emigrants leaving Charleston on the bark *Asor*, in 1878, under the auspices of a Company formed by visionary men, is, in my opinion, mainly correct, but it must be remembered that these emigrants went out under the most unfavorable circumstances, and their subsequent career should not influence those sent out under more favorable circumstances. The parties in charge of that expedition were entirely inexperienced; the vessel was ill calculated for passengers; the general provisions necessary to secure health and comfort on a sea voyage were imperfectly made, and the result was that these passengers suffered fearfully on the passage, losing many by disease contracted in numerous instances in Charleston while waiting for the vessel to sail, and those that were landed were in feeble health, without money, provisions, or the kind protection surrounding the emigrants sent out by the American Colonization Society, but, notwithstanding these adverse circumstances, many of the more hardy and enterprising are, I believe, doing well.

Liberia is decidedly the home for the Negro. There he feels that freedom and independence not known to his race in any other country. This is clearly demonstrated in his conscious manhood, his general appearance and apparent contentment. The thermometer ranges from 80° to 85° during the day; the nights are cool. The sea-breeze sets in about 10 o'clock in the forenoon, continuing uniformly until 2 A. M. the succeeding day: the land breeze following and continuing until 10 o'clock A. M. the next day. Liberia affords a large field for the enterprising colored laborer, especially in the cultivation of sugar-cane and coffee, the latter the best in the world; and there is no substantial reason why the intelligent and industrious emigrant from this country cannot live and be happier in his own ancestral country, and be the instrument of leading his less intelligent brother higher up the ladder of success.

"I have made twenty-four voyages to Liberia within the last sixteen years, during which time I have taken out thousands of colored emigrants and in no instance have I lost a single passenger, but invariably they have improved in health and physical appearance on the passage. The American Colonization Society takes especial care in providing for the comfort of its emigrants before sailing, and provides for their well-being after arrival; and the vessels running to the coast of Africa are owned by the gentlemen (Messrs. Yates & Porterfield), in whose employ I sail, and are built and fitted in every way with a view to secure the health and comfort of the emigrants.

"I trust, Mr. Editor, that you will publish this article, in order that

I may be set right with those crediting me with the statements made in your issue of the 19th inst.

"Respectfully,

"L. F. RICHARDSON,

"Master of Bark *Monrovia*."

SURVEY OF THE ST. PAUL'S RIVER.

One of the oldest and most constant friends of the American Colonization Society and of Liberia, is Hon. Richard W. Thompson, the able and efficient Secretary of the Navy. The same may be said of Commodore Shufeldt, who lately proposed that the lighter class of naval vessels be used to carry the mails to Liberia, with return cargoes of African products. The British have twenty-two large steamers on the West Coast, and monopolize nearly all the trade. These gentlemen being in positions where they could make their friendship valuable, last winter determined upon a plan in which the Commodore was to proceed to Africa in the U. S. Steamship *Ticonderoga*, for the purpose of developing American commerce on both the West and East coasts of that vast continent, with its 200,000,000 of people. Upon the arrival of the Commodore at Monrovia, in conjunction with the Liberian Government, he sent an expedition of forty-two men, under Lieutenant Drake U. S. N. and Master Vreeland U. S. N., up the St. Paul's, with instructions to make a scientific survey of the river, and report upon the country, its population, resources, and the practicability of a railroad, with the view of its extension, with Liberian and American commerce, into the rich and populous interior. A copy of the report of Lieutenant Drake and Master Vreeland has been kindly furnished to the Society by Commodore Shufeldt, through the Navy Department.

The expedition was by boats, and then by land, and lasted six days. The report of Lieutenant Drake is confined mainly to the scientific survey of the depth and width of the river and the topography of the country, much of the latter as to the practicability of a railroad. The river in its lower course is half a mile wide and twelve feet deep, in the dry season, decreasing in width and depth to the rapids, and thence to the first falls. A large island in its upper waters was surveyed, and, having no name, was christened Shufeldt, after the organizer of the expedition. The country on both banks of the river, where not under cultivation, has large and valuable timber; the soil is rich, abundantly watered, and very productive, with no serious obstacles of hills, swamps or connecting streams, making a railroad entirely practicable, and of easy and cheap construction. At Clay-Ashland, Arthington, Mills-Burg, and other places, there are good and comfortable houses, many being built of brick, made on the ground. The party was well received, and entertained by both Liberians and natives. Of a railroad Lieutenant Drake says:

"The commercial trade with the interior, connecting with the Soudan region, and the rich valley of the Niger, would become an inexhaustable source of wealth, not only to enrich the Treasury of Liberia, but bring the vast resources of this comparatively undeveloped country into the hands of American capitalists, by opening up one of the shortest roads to this wealth, whereby it may reach the seaboard in the shortest space of time, and at the least expense. Such a road will be found to lie through Liberia, via Boporo and Monrovia."

The report of Master Vreeland is confined wholly to the people and productions. He says that the country is well populated and cultivated in parts, and is admirably adapted to the growth of coffee and sugar, coffee being a native of Africa. It even surpasses in quality the favorite Mocha. Corn, wheat, yams, plantains, rice and palm oil are produced; domestic animals are numerous in the up country, with deer, elephants and other large game in the forests. As to coffee, he remarks: "Some plantations have as many as 200,000 trees, producing from one to four and sometimes twelve pounds per tree, worth at Monrovia eighteen cents per pound. The tree produces in its third year and thence on to thirty years. Estimating 450 trees to the acre, and a yield of four lbs., per tree, we have, at the end of the seventh year, \$324 per acre, annually. The labor for this production is small, the rains are abundant, and with simple machinery, invented and made in America, the berry is extracted from the hull." As to sugar, he says: "I visited the sugar plantation of Messrs. Sharp and DeCoursey, who are the most extensive growers on the river. They have at present thirty acres in cane, and manufacture annually from 25,000 to 30,000 pounds of sugar. Messrs. Beap and DeCoursey each turn out about 20,000 pounds per annum, worth from five to six cents per pound in Monrovia. Both coffee and sugar culture are in their infancy in Liberia, and, with time and capital, are capable of indefinite extension, equaling the productions of the East and West Indies, and even Brazil. A small steamer transports coffee, sugar, oil, camwood, and other products to Monrovia."

The expedition returned safely down the river, and joined the ship. The Secretary of the Navy and Commodore Schufeldt having done their duty, let Congress now do its duty. An appropriation of \$25,000 should be made at this session, to enable an expedition to continue the survey for a railroad through Liberia, up to and through the Kong mountains or hills, known to contain vast deposits of gold, and thence on eastward into the rich and populous Niger valley, with its numerous cities, towns and villages, and, in most parts, excellent agriculture. A favorable report would, doubtless, attract capitalists to build the road in a short time, and thus Liberian and American commerce and civilization would be enabled to reach the richest part and best civilized of the vast continent of Africa. Numerous surveys

have been made by the Government for a ship canal across the Isthmus of Darien, at present attracting great attention; but the proposed survey of the commencement of a railroad across Africa is, at least, of equal importance to American interests.

PENNSYLVANIA COLONIZATION SOCIETY.

The Fifty-third Anniversary exercises closed at Philadelphia on Tuesday afternoon, October 14th. Rev. James Saul, D. D., Vice-president, occupied the chair. At the meeting on Monday Hon. Eli K. Price was elected President. Rt. Rev. W. B. Stevens, D. D., William H. Allen, LL.D, Hon. James Pollock, Rev. M. Simpson, D. D., Rev. W. E. Schenck, D. D., Rev. George D. Boardman, D. D., W. V. Pettit, Esq., Rev. Jas. Saul, D. D., E. D. Marchant, R. B. Davidson and others were elected Vice-Presidents. Rev. H. L. Phillips was elected Secretary, and J. P. Brinton, Treasurer. Rev. Thomas S. Malcom, Arthur M. Burton, Rev. S. E. Appleton, D. D., Edward S. Morris, Rev. J. W. Dulles, D. D., and others were elected Managers.

A letter was read from Hon. D. B. Warner, Vice-President of Liberia, with favorable accounts of the emigrants sent out by the American Colonization Society, and also those who went out in the *Asor* from Charleston, S. C. Mr. Warner went to Liberia when a boy eight years old. He has been in Liberia fifty-six years, and says: "I have not visited a foreign country since I left America in 1823. I find here a peaceful, agreeable and happy home."

The Board of Managers also met on Tuesday. Hon. Eli K. Price and R. B. Davidson presided. The sum of \$2,000 was voted in aid of the American Colonization Society in sending emigrants to Liberia, in December, to locate at Brewerville, twelve miles from Monrovia, and near the St. Paul's river. From this settlement copies of the Arabic Scriptures can be sent more than one thousand miles into Central Africa, where nations partly civilized are located, contiguous to the Niger river. From Monrovia, the capital of Liberia, the distance across the continent is more than twice the distance across the narrowest portion traveled by Livingstone, Cameron and Stanley.

A letter was read by Rev. T. S. Malcom from Coy C. Brown, of Grand Bassa county, Liberia, dated August 30th, speaking of the usefulness of Sunday-school books and Bibles at Finley, Bexley and Hartford. He went to Liberia an orphan boy, twelve years old, but now has a three story brick house, 3,000 coffee trees, and has without any salary organized a Sunday-school, established a Baptist church, and contributed over \$500 for a meeting house. He says that any sober, industrious colored man can do well in Liberia, and that nothing would induce him to return to America.

At the monthly meeting of the Board of Managers, held December 9, a letter was read from Rev. J. S. Wallace, formerly corresponding secretary, but now chaplain at the United States Naval Academy, at Annapolis, Md., and the thanks of the Society were voted for his valuable services. Rev. James Saul, D.D., was unanimously elected by ballot as corresponding secretary. For many years he has been an earnest friend of African Colonization, and when residing in New Orleans rendered important service in aiding emigration to Liberia. He has also expended much time and bestowed many generous gifts in the establishment of schools and churches among the Freedmen, and in the education of young men preparing for usefulness as missionaries in Africa.

SAILING OF THE MONROVIA.

The superior bark *Monrovia* sailed from New York on Monday, December 15th, direct for Liberia, with forty-seven emigrants to settle at Brewerville, at the expense of the American Colonization Society. Two came from Boston, Mass., and all the others from North Carolina, viz.: twenty-one from Littleton, Warren Co.; nine from Warsaw, Duplin Co., and fifteen from New Berne. Fourteen are communicants of Baptist or Episcopal churches. Of the adult males, six are farmers, two are wheelwrights and one a shoemaker. There are eight families,—one of which is represented by the grandfather, grandmother, their son and his wife with four children, and another grandchild of the old couple. The emigrants are intelligent and enterprising, and take with them some money and no little knowledge of what is expected of them in Africa.

New York paper gives the following incident, which illustrates the desire of a Liberian to return home:—"Just as the steamboat with the colonists on board was leaving, a colored man came running down South street from Fulton ferry. He yelled as loudly as his shortened breath would allow, 'Stap dat boat! stop dat boat!' Mr. Porterfield, of Yates & Porterfield, recognized in the excited colored person a man who had called on him in the morning and said he desired to go to Liberia. He had just arrived from Montgomery, Ala., and came from Liberia four years ago. Mr. Porterfield told him he might be taken on board the *Monrovia* if he would get his baggage around before the tug started. The tug had just left the dock, but she was called back and the Negro from Alabama was taken on board."

The *Monrovia* has five cabin passengers, viz.: Miss M. Thomas (white) and Rev. J. J. Monger, Missionaries of the Episcopal church: Mrs. Alice Fuller and Miss Nimmo, both of Monrovia, and Miss Emma E. Myers, who proceeds to Liberia as a permanent resident.

30 *Roll of Emigrants for Brewerville, Liberia.* [January

ROLL OF EMIGRANTS FOR BREWERVILLE, LIBERIA.

By Barque Monrovia, from New York, December 15, 1879.

From Boston, Mass.

NO.	NAME.	AGE.	OCCUPATION.	RELIGION.
1	Charles Wilson.....	40	Shoemaker.....	Episcopalian.....
2	Rebecca Wilson.....	30	.....	Baptist.....

From Littleton, Warren Co., N. C.

3	John Browne.....	52	Wheelwright.....	Baptist.....
4	Maria Browne.....	48	.....	Baptist.....
5	Smith Browne.....	14	.....	.....
6	Sherman Browne.....	12	.....	.....
7	Grant Browne.....	12	.....	.....
8	Horace Browne.....	10	.....	.....
9	John Brown, Jr.....	8	.....	.....
10	Mary Browne.....	6	.....	.....
11	Nordest Browne.....	21	Wheelwright.....	Baptist.....
12	Betsey Browne.....	19	.....	Baptist.....
13	Lillie Browne.....	1	.....	.....
14	Maria Browne.....	Infant	.....	.....
15	James McDonald.....	54	Farmer.....	Baptist.....
16	Sylvia McDonald.....	45	.....	Baptist.....
17	Samuel Ash.....	28	Farmer.....	.....
18	Cora Ash.....	26	.....	Baptist.....
19	Maria Ash.....	9	.....	.....
20	May Ash.....	7	.....	.....
21	William Ash.....	5	.....	.....
22	Emma Ash.....	3	.....	.....
23	Nellie Ash.....	1	.....	.....

From Warsaw, Duplin, Co., N. C.

24	Gaston Faison.....	37	Farmer.....	.....
25	Hattie Faison.....	35	.....	.....
26	William H. Faison.....	18	.....	.....
27	David J. Faison.....	10	.....	.....
28	Ida Faison.....	8	.....	.....
29	Livingston Faison.....	5	.....	.....
30	Poldrias Faison.....	3	.....	.....
31	Teazey Faison.....	Infant.	.....	.....
32	Cherry Faison.....	72	.....	.....

From New Berne, N. C.

33	Stilly George.....	30	Farmer.....	Baptist.....
34	Mary George.....	22	.....	Baptist.....
35	Edward J. George.....	11	.....	.....
36	Laura J. George.....	6	.....	.....
37	Eliza J. George.....	5	.....	.....
38	William George.....	1	.....	.....
39	William Bisell.....	54	Farmer.....	Baptist.....
40	Delsey Bisell.....	45	.....	.....
41	Raney Hill.....	3	.....	.....
42	William Hayes.....	37	.....	Baptist.....
43	Anna Hayes.....	25	.....	Baptist.....
44	William Hayes, Jr.....	12	.....	.....
45	Howard Hayes.....	5	.....	.....
46	Lizzie Hayes.....	4	.....	.....
47	Minnie Hayes.....	3	.....	.....

Note.—The foregoing named persons make a total of 15,370 emigrants settled in Liberia by the AMERICAN COLONIZATION SOCIETY.

ITEMS OF INTELLIGENCE.

MONROVIA ACADEMY.—We have before us a catalogue of the students of Monrovia Academy, Liberia. The principal, Rev. Royal J. Kellogg, is heartily endorsed by President Gardner, ex-President Payne, Rev. Charles Pitman, pastor at Monrovia, and Rev. D. Ware, presiding elder, and others. The roll of primary students included eighty-eight names, and that of the higher English departments eighty-one names—total, one hundred and sixty-nine.

NATIVE AFRICANS BAPTIZED.—The Baptist Church at Virginia, on the St. Paul's river, has received by baptism more than seventy native Africans within two years, and has had no pecuniary aid from any missionary society. They now desire help to establish a mission station forty miles in the interior. One of their members can speak four languages.

REVIVAL IN PROGRESS.—A great revival is in progress in the Baptist Church in Monrovia, Liberia. The pastor, Rev. M. T. Worrell, has already baptized more than one hundred converts. The Baptist churches in Liberia having received no pecuniary aid from the United States within one year, earnestly ask for books for their ministers and Sunday-schools.

BONNY BECOMES A BETHEL.—The *Church Missionary Intelligencer* states that Bonny, Africa, where Bishop Crowther reported the destruction of idols by order of their late chief, "has become a Bethel." The two congregations are crowded by chiefs and people. Some are carrying the gospel to their countrymen in other villages. The men, women, and children of the household of the late chief, come with joy to the worship of God. A rich and influential woman named Orumbi, has avowed herself a Christian, and more than one hundred converts from her own and neighboring households meet at her house, morning and evening, for family prayer. The head juju priest is inquiring the way to Zion, but could not, without risk to his life, declare himself a Christian.

THE CONGO AND CALABAR RIVERS.—Early in June, Rev. Mr. Crowther, son of the Bishop, left the Bonny river in the beautiful mission steamer *Henry Venn*, with his wife and a large party, for the Congo river, to begin a new mission of the Church Missionary Society. Last year two Baptist missionary enterprises were commenced in that new field. At Old Calabar, the field of the U. P. Scotch Mission, important changes are occurring. A beautiful iron church has recently been erected at Creek Town, at a cost of \$7,000, and mainly paid for by native church members. Surely the Gospel is effective in those regions where formerly darkness and cruelty reigned.

THE FRENCH AFRICAN MISSION.—The French Mission to the Basutas, in South Africa, reports fifteen stations and sixty-eight out-stations; native laborers, 123; communicants, 3,974; catechumens, 1,788; scholars in the schools 3,130. 30,817 francs was raised by the members last year, including 3,576 francs for foreign, and 1,710 francs for home missions.

RELIABLE HELP.—When the missionary steamer owned by the mission of the Free Church of Scotland was to be placed on Lake Nyassa, the leader of the expedition applied to the chief of the tribe for reliable help to carry the craft around the Murchison cataracts. The chief responded by sending eight hundred women,—a compliment certainly to the trustworthiness of the sex. "Some of them came fifty miles, bringing their provisions with them. These women were entrusted with the whole, when if a single portion of the steamer had been lost, the whole scheme would have failed. They carried it in two hundred and fifty loads in five days, under a tropical sun, seventy-five miles, to an elevation of 1,800 feet, and not a nail or screw was lost. They 'trusted the Englishman,' asking no questions of wages, and receiving each six yards of calico; and for the sake of being liberal, each was given an extra yard."—*Heathen Woman's Friend*.

PREPARING FOR AFRICA.—Rev. S. Mattoon, D. D., President of Biddle University, at Charlotte, N. C., for the education of colored teachers and preachers, writes to a friend:—"We try to keep the missionary work constantly before our pupils. Two are pledged for Africa, and others are thinking seriously of the subject. We have a fund to aid students preparing to work in Africa."

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of October, 1879.

NEW YORK. (\$100.00).		John W. Dulles, Joshua Cowp-land, ea. \$5.....		110 00
Kingston. A family contribution	100 00	NORTH CAROLINA. (\$3.00).		
NEW JERSEY. (\$22.00).		Littleton. Norfleet Browne, \$3;		
Camden. Cash.....	1 00	Henry Johnston, \$1.....	8 00	
Milville. John Mickle, \$10; Cash	15 00	AFRICAN REPOSITORY. (\$6.00).		
\$5.....		Pennsylvania, \$3; North Carolina,		
Trenton. Caleb S. Green, \$30;		\$3; Arkansas, \$1.....	6 00	
Hon. John T. Nixon, George S.		RECAPITULATION.		
Green, ea. \$10.....	50 00	Donations.....	295 00	
Newark. Henry Congar, \$10;		African Repository.....	6 00	
Cash \$5.....	15 00	Emigrants toward passage.....	10 00	
PENNSYLVANIA. (\$110.00).		Rent of Colonization Building.....	200 00	
Philadelphia. F. G. Schultz, \$25;		Total Receipts in October,	\$ 530 00	
Hon. Eli K. Price, William V.				
Pettit, ea. \$20; Arthur M. Bur-				
ton, Samuel Emien, ea. \$10;				
John Clayton, Miss A. E. Free-				
man, James C. Hand, Rev. Dr.				

During the Month of November, 1879.

MAINE. (\$5.00).		Treas.; for passage and settle-		
Skowhegan. Mrs. Levi Weston..	5 00	ment of emigrants at Brew-ville, Liberia, \$2,000; Richard		
VERMONT. (\$2.00).		Richardson, \$30; Edward Coles,		
St. Johnsbury. Mrs. A. F. Kid-		\$10; Prest. W. H. Allen, Rev.		
der.....	2 00	Dr. W. E. Schenck, E. W. Clark,		
MASSACHUSETTS. (\$300.00).		Hon. W. A. Porter, Thomas C.		
Upton. Legacy of Stephen Raw-		Hand, Cash, ea. \$5; Cash, Cash,		
son, by Hon. G. Washington		ea. \$1.....	2,062 00	
Warren.....	500 00	McConnellsburg. R. F. McClean	5 00	
NEW JERSEY. (\$3,000.00).		AFRICAN REPOSITORY. (\$2.00).		
Camden. Legacy of Miss Eliza-		New Hampshire.....	2 00	
beth Heberton Van Gelder, by		RECAPITULATION.		
W. Y. Heberton, Ex.....	3,000 00	Donations.....	2,074 00	
PENNSYLVANIA. (\$2,062.00).		Legacies.....	3,500 00	
Philadelphia. Pennsylvania Col-		African Repository.....	2 00	
onization Society, J. P. Brinton,		Emigrants toward passage.....	260 00	
		Rent of Colonization Building.....	147 00	
		Total Receipts in November,	\$ 5,963 00	

During the Month of December, 1879.

NEW HAMPSHIRE. (\$2.00).		GEORGIA. (\$1.00)		
Lyme. T. L. Gilbert.....	2 00	Fort Gaines. O. A. McAllister....	1 00	
MASSACHUSETTS. (\$127.00).		AFRICAN REPOSITORY. (\$3.00).		
Boston. Peter C. Brooks, \$1000;		Arkansas, \$2; Georgia, \$1.....	3 00	
J. C. Braman, \$10; Franklin Ha-		RECAPITULATION.		
ven, a friend, Miss Sarah L. Ha-		Donations.....	265 00	
ven, ea. \$5; James Gordon, \$2..	127 00	African Repository.....	3 00	
NEW YORK. (\$135.00).		Rent of Colonization Building.....	138 50	
New York City. Yates & Porter-		Interest for Schools in Liberia....	90 00	
field, \$100; I. N. Phelps, \$35; Mrs.		Total Receipts in December,	\$ 496 00	
J. Sturges, \$10.....	135 00			

